

the brother, in good results if we are "Willing to let the Lord decide whether to raise up the sick to health in this life, or raise him up in the last day."

We dislike this kind of theology because it defeats its own end and excludes the prayer of faith which will save the sick. Our brother wishes "the Lord to decide." The Lord certainly decided that before he inspired James to write it. Yes; the Lord will "raise him up in the last day" whether he is anointed with oil or not. No prayer of faith from the elders will assist in that matter. But to raise up the sick to health in this life, we are required to pray over them having anointed them in the name of the Lord.

Some one has suggested that James refers to the malady of sin—because he adds: "If he have committed sins:" and therefore—"God will raise him up," means raise him up from the malady of sin to walk in newness of life. We could not ask for space to examine such sophistry, but suffice it to say, that if this idea be correct, then we have all gone wrong, as no one, so far as we know, has ever been anointed with oil, by the elders, to secure absolution from sin.

Faith is the key which unlocks the door of God's grace, and brings the sufferer in contact with God's power.

"The influence of the mind over the body" is powerful so far as it goes; but a true faith admits the Divine mind into our bodies and then physical maladies are not. But for us to anoint the sick with oil in the name, or by the authority of the Lord and pray to God to "raise him up," while at the same time we entertain doubts as to whether God will restore health, is not, no, it can not be a "prayer of faith."

When the Lord tells us to do a certain thing and bases a promise on that particular act, for us to comply with the external form and then look up to God and say: "If it be thy will restore this brother to health;" such a prayer is absurd, is mockery.

Brethren, in the name of God and common sense, what is faith? For us to occupy a passive state, and wait to see what the will of the Lord is? If that be faith we frankly acknowledge that we have never known the meaning of it. Such a faith as that will never "save the sick." We must know his will and expect him to fulfill his promise, else we have no true faith.

The will of God must be decided first, before there can be an intelligent faith.

If any one should doubt the promise, our advice would be, get your Bible read James 5:14, 15. Go into your closet and bow before God asking him to open your eyes wide enough to see that it is his will to do every thing that he has promised to do. "For all the promises of God in him are yea and in him are amen." II Cor. 1:20.

But says one, "Then we would never die."

Well, now, that would be awful.

My dear reader, does it afford you any pleasure to think that God has designed that a part of his children should suffer for

months or years before yielding up the ghost?

We find more pleasure in believing in this blessed promise.

God in his mercy offers a remedy for his suffering children. Like all other promises of God, it avails nothing unless we believe it. If we have faith to receive it, certainly any one of God's children may recover from sickness who will carry out the provisions of this ordinance.

Hence, if this be true it follows that when a Christian's time comes to part this life he will be gathered to his fathers in peace and will have no opportunity to call for the elders of the church.

In the few cases where good results have followed the anointing with oil by the elders who prayed, "If it be thy will, etc.," it must have been the patient's faith which God honored and not that of the elders. That pernicious clause "If it be thy will," not only shows that the elders lack faith but it has a tendency to weaken the patient's faith.

We regret that this doctrine is on the wane. Lord, increase our faith.

*Brooklyn, Iowa.*

#### JUDAS ISCARIOT

H. L. BROWN

Judas Iscariot, the betrayer of the Lord, the course of his life and the apparent contradictions of his character have given rise to some perplexity. On the other hand, a certain class of critics have supposed that he was actuated, solely by selfish and worldly motives in joining the apostles, that Christ tho he knew that it was in the man, chose him, despite his intrinsic badness, as one of his especial companions for reasons of his own—possibly as a warning to his church, in time to come; that from the beginning, the traitor had no sympathy or fellow feeling with other disciples; that after his betrayal of Christ, his repentance was a pretense, and his real remorse was only occasioned by his failure to obtain the honor and emoluments, which he thought it would bring him, and that his death was that only of one slain by his own ambition that overleaped itself. On the other extreme, the view has been advanced, that he was a sincere disciple of Christ; that he sincerely desired and earnestly looked for the coming of his king; that he believed Christ to be the Messiah; that he was disappointed that Christ did not declare himself so, and taken by a miracle the authority that belonged to him; that impatient of delay, he resorted to a stratagem, betrayed him to the rulers and contrived his arrest; that he fully expected that Christ thus compelled to call into play his miraculous powers, would assert Messiahship, and take the throne, which, in common with the other disciples, he believed his Lord and Master was to occupy; and that when he saw the fatal result of his unintentional treachery, he was overwhelmed with remorse, and went and hung himself. And critics who have taken this ground have even gone so far as to assert that his repentance was genuine and was

accepted, and that Judas Iscariot is among the pardoned and redeemed of heaven. We think that alike the theory that makes him a curious monster of iniquity and that which regards him as a deluded saint are erroneous, and that the truth lies between the two.

*Sunnyside, Wash.*

#### THE DEAD LINE IN THE MINISTRY

Read at National Conference by J. F. Koontz.

The topic assigned to Brother Moomaw and myself, viz:—The Dead Line in the Ministry, is one of tremendous interest and of vast importance. It is important, I conclude, from the fact it concerns and brings into question that class of men in whose hands largely the destiny of the church of Christ is placed.

To approach the sanctum of the Gospel Ministry is no light matter.

But as I have been called upon by our worthy committee to fix the Dead Line in the Ministry, I have endeavored in my weak way to prepare a paper upon the subject.

Just what phase of a minister's life or work suggested this topic to the mind of the committee, I am not able to say. And whether I will be able to develop that phase, remains yet to be seen.

When I read the program for this Conference in the BRETHREN EVANGELIST and found this topic assigned to me, the following questions suggested themselves, viz:—The Dead Line in the Ministry, what is it? where is it? and why is it? My definition to what is it? runs something like this: Inactivity in ministerial work or when a minister reaches that point in his ministerial career that he loses his usefulness along ministerial lines. This definition, however, may not reach all cases who reach the Dead Line in the Ministry.

To me the Dead Line is rather peculiar, and I conclude that its peculiarity arises from the fact that it approaches and recedes according to circumstances created largely by the preacher himself.

The same can be said of all preachers, who have crossed the Dead Line in the Ministry, from other causes than that of old age or loss of health, as was said of the church at Sardis, "I know thy works, that thou hast a name that thou livest, and art dead."

The one general angle from which a majority view this Dead Line, is old age.

That is, when a preacher has spent his life in the gospel ministry and reaches that point where his eyes become dim, his steps tottering, his shoulders stooped, his ear deaf, and must step down and out of active, ministerial work and live the remainder of his life in quietude.

But let me say, while this is one angle, there are other angles from which to view this all important subject.

Most assuredly there are other angles. Such as his words, his habits, and his conduct which determine the point in his life, where the Dead Line is drawn.